The New Unity

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TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

Tears may be ours, but proud, for those who win
Death's royal purple in the foeman's lines;
Peace, too, brings tears; and, mid the battle-din
The wiser ear some text of God divines,
For the sheathed blade may rust with darker sin.
—Lowell.

DECORATION DAY, always a tender and beautiful occasion, is rendered doubly so in Chicago this year by the dedication of the Confederate monument erected over the bones of six thousand unmarked graves where rest the Southern soldiers who died in Chicago, prisoners of war in Camp Douglass. They too wrought for freedom and unity. They lent themselves in ways they knew not to the "vast soul that o'er them planned."

WE TRUST that by the time the Congress gathers next week, the timid apprehension that it forebodes evil to any truly liberal cause, will have given way to the larger thought that every way over which earnestness and good will travel is not only a good way but a needed way. Let all the methods be used and then results will be meager enough.

THE exchange between the pastor of All Souls Church, Chicago, and the pastor of the Congregational Church of Appleton, Wisconsin, alluded to in a recent number of this paper, took place as announced, and no violence was done at either end of the line, but two congregations rejoiced in the feeling that the kingdom of love and good will was a little nearer than ever before.

A MINISTERIAL brother has been brought to the "anxious seat" by reading the little tract entitled "Tobacco the Second Intoxicant," issued from this office. He writes, "I have smoked more or less the last three years. I found comfort in it to commence with, especially after hard mental labor, but the admirable, courageous lecture on "Tobacco" opened my eyes to a great danger. I had thought of it before, but never realized it in its true light until reading the little book. It goes without the saying, I am done with that terrible tyrant. I shall battle it down without medicine."

A LOT of small boys played ball on a lawn. They tore up the sod and stepped on the flower beds, and they shouted and made a nuisance of themselves; but the owner kept on with his afternoon nap. Then they fought and threw bricks at each other and they broke windows and still the owner slept. Then some of them broke in and stole everything in sight and still the householder peacefully snored. It seemed as if that portion of the universe were made for these hoodlums. After a while the owner rushed to the door and they, every one, escaped and a new crowd with slightly better manners came and played and fought on the lawn. But in all this playing and fighting and stealing where did the owner come in? Does this remind us of practical politics?

NOTICES of the appointment of delegates to the American Congress of Liberal Religious Societies have already been received from the New Jersey and Illinois State conferences; the Missouri Valley, the Middle States and Canada and the Minnesota Unitarian conferences; the Central Conference of American Rabbis; Unity Church, Humboldt, Ia.; Church of Good Will, Streator, Ill.; the Non-Sectarian Church, St. Louis; Stewart Avenue Universalist Church, Chicago; Peoples Church, Chicago; Peoples Church, Aurora, Ill.; All Souls Church, Janesville, Ill.; Peoples Church, Washington, D. C.; Zion Congregation, Chicago, and All Souls Church, Chicago. Greetings and resolutions of sympathy have been received from various other conferences and societies. The tendency to unite, to trust one another, to subordinate names to movements, the letter to the spirit, is manifested on all sides and by many parties.

THERE are many sages of old who have taught that it is better to suffer wrong than to do wrong, but it has remained for our Anglo-Saxon race to consistently push the necessary corollary, that it is better yet to resist being wronged. The noble army of non-resistant martyrs would have died in vain were their work unaided by the more serviceable army of strenuous objectors. It requires daily courage and inexhaustible stamina to fight, to object, to "kick" for right and rights. The professional litigant, the cantankerous and the dissatisfied, are often belabored with abuse. Certainly they do not pad the easy chairs of life. But the old straight-backed, hard-bottomed relics of the Mayflower are typical of the force that is evolving human rights. May the grave of the "kicker" be kept as green as that of the martyr.

THE retirement of the Women's Western Unitarian Conference from active work, leaves unprovided for one of the most potent, suggestive and economic of the propaganda of liberal ideas that has been developed within the last twenty years, *viz.*, the Post Office Mission. It may be called an invention of the west. It was perfected and carried to its greatest efficiency under the auspices of the above organization. Last year, through the secretary of the Conference, the work had reached a higher grade of efficiency and wider influence than ever before. Who will take this work up? The method is the one most available and by common consent most commended by all the friends of the American Congress. Here is a practical point worthy of deliberation. Perhaps the Publication Committee will show the way by which this Post Office Missionary, this one-cent preacher, can be used more effectively than ever before.

The Uncompleted Task.

A DECORATION DAY THOUGHT.

What a great triumph for humanity was that when Abraham Lincoln, stayed by the bayonets of three quarters of a million of volunteers, wrote the words and signed the name that wiped the accursed institution of slavery—the inheritance of barbaric man, the survival of the brute in human governments—from off the statute books of the United States. And now the sun shines upon the flag of no nation that will throw its protecting folds around the whip of the slave driver, or lift its arms to shield an auction block where human souls are to be sold by sanction of law. By whatever dire road the great result was reached, it was a road that led to greater benediction to the slave-holder than to the slave. We rejoice in the measure of freedom that has come to the dark skinned race, but had we moral insight enough we would rejoice still more in that greater measure of freedom that has come to their white fellow sufferers. They, too, were bound in a bondage they could not shake off, victims of a system they could not unmake and which they could not undo. Tell the purchase price of the great manumission to its fullest, count the million graves, tell the unnamed anxieties that pierced the homes from Maine to Florida; foot up the money columns; show the frayed edges of the torn social fabric not yet fully healed,—we still see that it was a cheap purchase, a splendid investment, a glorious escape.

Nay, indeed, let us not deceive ourselves. The purchase price was not adequate, the awful story of four years' war, the uncounted graves, the burdened pension rolls of our government, the sad dreariness at the heart of life still in so many southern homes, represent in their totality too slight an amends for the wrongs of slavery, too cheap a price to pay for real manumission. They started the work which is still uncompleted. Witness the ever-increasing roll of mob violence in the south. We know the dire provocations of our southern fellow-citizens and can be patient with these out-croppings of violence in that territory where the evidences of violence still confront them everywhere. The patient army who sleep in the unmarked graves of southern battlefields, expected this. In their names we can wait for the educational renovation of time. But when we see the foul spirit of caste, prejudice and race antipathy working its way up through the indolent, upholstered life of indulgent men and women here in the north, thirty years after the war,—years filled with the triumph of the colored race, triumphs which have dotted the south with colleges and schools for colored people; years in which the record of the Howard University, the Hampton, Tuskegee, Atlanta, Huntsville, Holly Springs, Knoxville, Nashville and a score of other colleges, normal and manual-training schools, have proven the possibilities of the African race on the lines of culture, intelligence and character. At the end of these thirty years, we find the old imbecility of the slave holder, the pardonable blindness of those inheritors of an ignorant and a vicious past, revealing themselves again in our midst. We see them growing with the malignant vigor of a cancer on sound flesh in would-be polite circles of Chicago and elsewhere. The race is not yet ransomed, the fell system not yet expunged. And instead of celebrating a work accomplished, from the battle fields of Vicksburg, Chattanooga and the Wilderness comes the cry of our fallen soldiers: "Complete the work which we began. Vindicate the equal rights of all men who prove themselves by inward merit equal to the rights, regardless of skin or creed or race or birth."

There is somewhere a line between the dull and the brilliant, the intelligent and the stupid, the noble and the ignoble, the competent and the incompetent, the refined and the coarse; but I know not where that line is to be drawn. There is any amount of coarseness, vulgarity, stupidity and crime on the white side of this line, and there is a certain amount of gentleness, refinement, mental ability, acquired culture and character on the color side. The triumph of the war is thwarted; the Emancipation Proclamation is shorn of its ultimate intention; we have robbed our fellow-citizens of the south, the partially emancipated white man and woman of the old slave states,—when we cease to work for the free play of those forces in all lines and in all times, so that every soul will go for what it is worth by the divine law that gives to spirit as to matter a specific gravity of its own.

The old cry used to be "for the sake of the Union", "the Union must be saved"; hence race prejudice and negro slavery must not be tampered with. Now that the "Union" is out of the case, the cry is "society"; there is a "social fabric" to be guarded, and color lines, color prejudices, color sanctities must obtain on society levels. Who cares for the preservation of "society" that rests on injustice? Whose safety depends upon the perpetuation of a silly prejudice? Vulgarity will out though it be clothed with silk and diamonds, and refinement will reveal itself though it be draped in calico and wear a tawny skin. Let us be silent about southern cruelty until northern snobbishness is shamed. The day is coming when these distinctions will no longer divide the great heart of humanity. Creeds and nationalities, races and the silly distinctions of wealth, must pass away. The time is coming when worth, inward worth, merit —merit of soul, life, heart-life, thought-life, God-life—will be respected, coveted, welcomed, fellowshipped wherever found, by all who partake of these qualities. Both blue and gray wrought for a providence diviner than they understood, contributed to the solution of a problem more fundamental than they realized. The work is not done. The task is a large one and but little has yet been accomplished. We will not be discouraged, but bear on, work on, fight on, love on and love ever.

Reports From an Experimental Station in Sociology.

"Hull-House Maps and Papers"* is one of a series of books on economics and politics edited by Prof. Ely, of the Wisconsin University. It is a book that is a growth of the Hull House experience. It consists of ten different papers written by those who have been more or less directly connected with the Hull House. These papers more or less directly interpret the maps which constitute the attraction and unique features of the book. The human mind at its best is a weak organ. It is hard to hold in the imagination complex facts without the help of the eye. These colored maps bring home some truths more forcibly than volumes of reading or even weeks of unsystematic and unscientific sight-seeing in this territory, even though it be done with the fervor of a slumming evangelist. They represent a tract of territory, one mile long and one third of a mile wide, reaching from Halsted Street on the west to State Street on the east; from Polk Street on the north to Twelfth Street on the south. The uncolored portion of the map represents the territory occupied by machine shops, factories, railways and their attendant buildings, docks, etc. The colored portion represents the habitable parts. These parts take in on the west side of the river perhaps the poorest sections of our city; and on the east of the river, the wickedest. In this one third of a square mile we can put our fingers upon the center of wretchedness, the center of poverty, to the west of the river; and on the east of the river we could do the same thing for the center of crime. At one end of our mile we are among the most miserable, so far as external conditions make misery. At the other end of the mile we are among the most dangerous, so far as open degradation and debauchery make danger.

These charts are based upon the labors of a commission appointed by Congress in 1893, to make a "special investigation of the slums of great cities." Four government employees worked from the 6th of April to the 15th of July, 1893, in gathering the material of which these charts make an inadequate exhibit. They entered every tenement and room in the district and took down on the ground the answers to a carefully prepared list of questions, duly printed in convenient blank form. These schedules were carefully copied by attendants at the Hull House before they were forwarded to Washington. From these copies the charts were prepared.

If we turn to the articles in this book which throw light upon these maps, we shall find how these alleys reek in filth and the tenements are festering in disease.

Think of sixty men sleeping every night in one basement room on Ewing street, as was the case when this schedule was made. Read of the absolute horrors of the sweating-

*T. Y. Crowell & Co., New York.

shop and realize that every man and woman is literally clothed in iniquity, for there is not a garment we wear but what is poisoned, morally and physically, by the inhumanities and the indecencies of the sewing industry. The inspector reports finding in one place nine fine tan-colored capes trimmed with écru lace, on a bed in a bed-room where the tenth was in process of stitching on the machine, with vermin visible on the elegant cloaks which in due time were to grace the lady of the boulevard. This paper on the sweat-shop estimates that there are nearly thirty thousand people engaged in the garment trade in Chicago; that owing to the under-cutting of these poor ignorant toilers it is impossible to keep up shop work or a living standard of wages. Wages are steadily falling. Manufacturers do not know or do not care how their goods are made, and the inspectors under the recent law find it hard to get any of the abuses under control. Over a thousand of these shops have been inspected; eight hundred have been licensed; there have been many prosecutions for the employment of children under fourteen. Men are found old at thirty-four from too continuous work at the sewing machine, while women and children are poisoned by bad air and awful hours. A millionaire philanthropist at the head of one of the largest clothing houses in the world, when asked why he did not superintend the manufacture of his own goods and furnish steam power and thus reduce the victims of over-work, replied: "So far we have found leg power and the sweater cheaper." The needle, the easiest resource of the poor, is the last instrument to be brought under the control of legitimate industry, fitting wages and just arrangement.

Passing on to the chapter on the wage-earning children, we find them again huddled in awful conditions, working unreasonable hours in the poisonous atmosphere of candy factories, box factories, can-making factories, cutlery and stamping places, where the young bodies are soon tortured out of shape; eyes, ears, lungs hopelessly impaired; employers resorting to every means of avoiding responsibility for the mutilated fingers of the little children caught in running dangerous machinery. The only justification for using child labor in most cases is that they can hire them cheaper and thus meet the competitions of trade more successfully.

But this is not a black book. A careful study of it leads not to despondency but to hope. It shows at least, that the causes of this wretchedness are discoverable and the remedy is within reach. The three studies of nationality in this book, *viz.*, on the Jewish Ghetto, the Bohemian and the Italian colonies, are full of hopefulness.

The grimmest revelation of the book is found in Miss Lathrop's study of the Cook County charities, the awful "enforced cleanliness of Dunning." She tells us that this is the "age of institutional tidiness;" but when we learn that the nurses in this infirmary, the attendants upon the poor houses of Cook County, are appointed not by fitness but by political "pulls," we realize where the true menace of our city lies.

The sage of the Hull House is Jane Addams; all things considered, I believe she carries the sanest head among the students of sociology found today in America, men or women. By the only legitimate methods of study in this department, *viz.*, by practical contact, personal observation and experimental knowledge, she has made herself too valuable for the position she occupies. If Chicago but knew her value it would hasten to cancel her commission as street inspector, and give it to some other woman who has a good nose and is good at scolding, and give to Jane Addams a chair of Sociology in the People's University somewhere, where she would become a teacher of teachers, a trainer of ministers, and an organizer of schools on these lines. Her paper on "The Settlement as a Factor in the Labor Movement" is a short one, but it is the wisest paper in the book, full of quotable sayings. We will have a further word on the general lesson which this book as a whole enforces.

Definitions of Religions.

Div (to shine), of the root dva (bright), is thousands of years older than the oldest Veda.

Herakleitos, 600 B. C., defined religion to be "a sacred disease."

Feuerbach calls it "the work of a sick heart."

Kant made religion to be morality.

Fichte defined it to be knowledge.

Buddha to be "knowledge of the right way."

Schleiermacher says religion is depend ence.

Jesus says the truth shall make you free.

Hegel adopts the definition as freedom.

Comte says religion is self-culture.

Max Müller, that it is apprehension of the Infinite in a way to affect character.

Dean Burgon declares religion to be that which comes to us as a complete revelation not admitting of change or progress.

This excludes cult and imposes creed. Kant affirms that cult is superstition.

Religion is affirmed by Plutarch to be "a universal phenomenon of humanity." "A spontaneity of human nature," is a more modern addendum.

"This is the peculiarity of man," says Voltaire, "that he is a religious animal."

Cicero derives religion from *relego*, to devote; instead of *religo*, to bind together. This makes religion an individual affair, and overlooks its eminently social aspect.

Herbert Spencer derives all religion from ancestor worship, which emphasizes the altruistic side, or care for others rather than of self. His definition makes its source a causal power, of which the nature remains ever inconceivable, and to which no limits in time and space can be imagined.

Abbott defines religion as "the life of God in the soul of man."

Arnold makes it to be the consciousness of a power outside ourselves making for righteousness.

Tiele considers religion as the relation between man and supernatural beings in whom he believes.

Dr. Momerie defines religion as "devotion to goodness."

"Science," says another, "is the religion of the known; religion the science of the unknown."

Other definitions have been: "Pursuit of ideals"; "The worship of what we fear, involving propitiation."

Socrates said it was our way of doing business with the gods; giving sacrifices and expecting an eqivalent.

These definitions, it is clear, take religion from different angles of vision. Some of them take into consideration the cult and others the creed. Some consider the external ceremony, others the internal motive. Our own conviction is that when we have traced religion back to its sources we shall find it to be a function of all intelligence; in other words, to be a function of the universe. We have slowly closed in on the fact that the universe is One; and that God is the moral life of the universe—the eternal Purpose that wills for rightness. We may go on one step further, and say that in that eternal God-righteousness is the bond that binds together all that can know and suffer. If so, religion begins with God, and ends with man. It is the seeking of the Father toward his children; it is the response of the children. So it becomes the *re-ligo*, the bond that binds together the intelligences of Universal Nature.

E. P. P.

Old and New.

Star Dust Revealed by a Sunbeam.

"The sharing of the life of the poor is essential to the understanding and bettering of that life."

"The power to combine is the distinguishing discovery of our time."

"The needle has ever been the refuge of the unskilled woman."

"The moral enterprise of each man is now attested by his attitude towards the industrial problem."

"Life itself teaches us nothing more inevitable than that right and wrong are most confessedly mixed; that the blackest wrong is by our side and within our own motive; that right does not dazzle our eyes with its radiant shining but has to be found by exerting patience, discrimination and impartiality."

"The mother who sews on a gross of buttons for seven cents in order to buy a blue ribbon with which to tie up her little daughter's hair, commits, unwittingly, a crime against her fellow workers."

"The maternal instinct is woman's most holy attribute; but if she enters the industrial life she must supplement her family conscience by a social and an industrial conscience, she must widen her family affections to embrace the children of the community."

"Trades-Unionism, in spite of the many pits into which it has fallen, has the ring of altruism about it."

"Working people are being forced into a social democracy by the pressure of the situation."

"Is it not true that our knotty theological difficulties as matters for prolonged discussion are laid aside?"—*Jane Addams in "Hull-House Maps and Papers."*

An old Scotch lady, who had no relish for modern church music, was expressing her dislike to the singing of an anthem in her own church, one day, when a neighbor said: "Why, that is a very old anthem! David sang that anthem to Saul." To this the old lady replied: "Weel, weel! I noo for the first time understan' why Saul threw his javelin at David when the lad sang for him."

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

That June May Bide.

No matter though December skies
Hang low o'erhead;
No matter though the red rose dies
And birds have fled;
If thou to Charity ope wide
Thy bosom door,
Then June will come with her, and bide
Forevermore.

—VIRGINIA BIOREN HARRISON, in *S. S. Times.*

About Dean Swift.

BY ELBERT HUBBARD
AUTHOR OF "ONE DAY," "FORBES OF HARVARD," "LITTLE JOURNEYS," ETC.

"Of writing books about Dean Swift there is no end," quoth Mr. Biddell. The reason is plain: of no other prominent writer who has lived during the past two hundred years do we know so much. His life lies open to us in many books. Boswell did not write his biography, but Johnson did. Then followed whole schools of little fishes, some of whom wrote like whales. But among the works of genuine worth and merit with Swift for a subject, we have Sir Walter Scott's nineteen volumes, and lives by Craik, Mitford, Forster, Collins and Leslie Stephen.

The positive elements in Swift's character make him a most interesting subject to men and women who are yet on earth, for he was essentially of the earth, earthy. And until we are shown that the earth is wholly bad, we shall find much to amuse, much to instruct, much to admire, aye, much to pity in the life of Jonathan Swift.

His father married when twenty. His income matched his years—it was just twenty pounds per annum. His wife was a young girl, bright, animated, intelligent.

In a few short months this girl carried in her arms a baby. This baby was wrapped in a tattered shawl and cried piteously from hunger, for the mother had not enough to eat. She was cold and sick and in disgrace. Her husband, too, was ill and sorely in debt. It was mid-winter.

When spring came and the flowers blossomed and the birds mated and warm breezes came whispering softly from the south, and all the earth was glad, the husband of this child-wife was in his grave, and she was alone. Alone? No: she carried in her tired arms the hungry babe, and beneath her heart she felt the faint flutter of another life.

But to be in trouble and in Ireland is not so bad after all; for the Irish people have great and tender hearts, and even if they have not much to bestow in a material way, they can give sympathy, and they do.

So the girl was cared for by kind kindred, and on Nov. 30th, 1667, at No. 7 Hoey's Court, Dublin, the second baby was born.

Only a little way from Hoey's Court is St. Patrick's Cathedral. On that November day, as the tones from the changing chimes fell on the weary senses of the young mother there in her darkened room, little did she think that the puny bantling which she held to her breast would yet be the dean of the great church whose bells she heard; and how could she anticipate a whisper coming to her from the far-off future, "Of writing books about your babe there is no end."

II.

The man-child was given to an old woman to care for, and he had the ability even then, it seems, to win affection. The foster-mother loved him and she stole him away, carrying him off to England.

Charity ministered to his needs; charity gave him his education.

When Swift was twenty-one years old he went to see his mother. Her means were scanty to the point of hardship, but so buoyant was her mind that she used to declare that she was both rich and happy—and being happy she was certainly rich. She was a rare woman. Her spirit was independent, her mind cultivated, her manner gentle and refined, and she was endowed with a keen sense of humor.

From her the son derived those qualities that have made him famous. No man is greater than his mother: but the sons of brave women do not always make brave men. In one quality Swift was lamentably inferior to his mother—he did not have her capacity for happiness. He had wit; she had humor.

We have seen how Swift's father sickened and died. The world was too severe for him, its buffets too abrupt, its burden too heavy, and he gave up the fight before the battle had really begun. This lack of courage and extreme sensitiveness are seen in the son. But so peculiar, complex and wonderful is this web of life, that our very blunders, weaknesses and mistakes are woven in and make the fabric stronger. If Swift had possessed only his mother's merits without his father's faults, he would never have shaken the world with laughter, and we should never have heard of him.

In her lowliness and simplicity the mother of Swift was content. She did her work in her own little way. She smiled at folly, and each day she thanked Heaven that her lot was no worse: not so her son. He brooded in sullen silence; he cursed fate for making him a dependent, and even in his youth he scorned those who benefited him. This was a very human proceeding.

Many hate, but few have a fine capacity for scorn. Their hate is so vehement that when hurled it falls short. Swift's scorn was a beautifully winged arrow, with a poisoned tip. Some who were struck did not at the time know it.

His misanthropy defeated his purpose, thwarted his ambition, ruined his aims and —made his name illustrious.

Swift wished for churchly preferment, but he had not the patience to wait. He imagined that others were standing in his way; and of course they were; for under the calm exterior of things ecclesiastic there is often a strife, a jealousy and a competition more rabid than in commerce. To succeed in winning a bishopric requires as agacity as keen as that required to become a Senator of Massachusetts or Governor of New York. The man bides his time, makes himself popular, secures advocates, lubricates the way, pulls the wires and slides noiselessly into place.

Swift lacked diplomacy. When matters did not seem to progress he grew wrathful, seized his pen and stabbed with it. But as he wrote the ludicrousness of the whole situation came over him, and, instead of cursing plain curses, he held his adversary up to ridicule; and this ridicule is so active, the scorn so mixed with wit, the shafts so finely feathered with truth, that it is the admiration of mankind. Vitriol mixed with ink is volatile. Then what? we just run Swift through a coarse sieve to take out the lumps of seventeenth century refuse, and we give him to children to make them laugh. Surely no better use can be made of pessimists.

Verily, the author of Gulliver wrote for one purpose, we use his work for another. He wished for office, he got contempt; he tried to subdue his enemies, they subdued him; he worked for the present and he won immortality.

Said Heinrich Heine, prone on his bed in Paris: "The wittiest sarcasms of mortals is only an attempt at jesting when compared with those of the great Author of the "Universe—the Aristophanes of Heaven."

Wise men over and over have wasted good ink and paper in bewailing Swift's malice and coarseness. But without these very elements which the wise men bemoan, Swift would be for us a cipher. Yet love is life and hate is death, so how can spite benefit? The answer is that in certain forms of germination, frost is as necessary as sunshine: so some men have qualities that lie dormant until the coldness of hate bursts the coarse husk of indifference.

But while hate may animate, only love inspires. Swift might have stood at the head of the church of England; but even if so he would be only a unit in a long list of names, and as it is there is only one Swift. Mr. Talmage has recently told us that not ten men in America knew the name of the present Archbishop of Canterbury until his son wrote a certain book entitled "Dodo." In putting out this volume young Mr. Benson has not only given us the strongest possible argument favoring the celibacy of the clergy, but at the same time, if Brooklyn's great preacher is right, he has made known his father's name.

In all of Swift's work save *The Journal to Stella*, the animating motive seemed to have been to confound his enemies; and according to the well known line in that hymn sung wherever the Union Jack flies, we must believe this to be a perfectly justifiable ambition. But occasionally on his pages we find gentle words of wisdom that were meant evidently for love's eyes alone. There is much that is pure boyish frolic, and again and again there are clever strokes directed at folly. He has shot certain superstitions through with doubt, and in his manner of dealing with error he has proven to us a thing which it were well not to forget—that pleasantry is more efficacious than vehemence.

Let me name one incident by way of proof,—the well known one of Partridge, the almanac maker. This worthy cobbler was an astrologer of no mean repute. He foretold events with much discretion. The ignorant bought his almanacs and many believed in them as a bible, in fact astrology was enjoying a "boom."

Swift came to London and found that the predictions of Partridge was the theme at the coffee houses. He saw men argue and wax wroth, grow red in the face as they talked loud and long about nothing—just nothing. The whole thing struck Swift as being very funny; and he wrote an announcement of his intention to publish a rival almanac. He explained that he, too, was an astrologer, but an honest one, while Partridge was an impostor and a cheat; in fact, Partridge only foretold things which every one knew would come true. As for himself, he could discern the future with absolute certainty, and to prove to the world his power he would now make a prophecy. In substance it was as follows: "My first prediction is but a trifle, it relates to Partridge, the almanac maker. I have consulted the star of his nativity and I find that he will die on the

29th day of March next." This was signed "Isaac Bickerstaff" and duly issued in pamphlet form. It had such an air of sincerity that both the believers and the scoffers read it with interest.

The 30th of March came and another pamphlet from Isaac Bickerstaff appeared announcing the fulfilment of the prophecy. It related how toward the end of March Partridge began to languish; how he grew ill and at last took to his bed, and, his conscience then smiting him, he confessed to the world that he was a fraud and a rogue, that all of his prophecies were impositions; he then passed away.

Partridge was wild with rage, and immediately replied in a manifesto declaring that he was alive and well and moreover was alive on March 29th.

To this "Bickerstaff" replies in a pamphlet more seriously humorous than ever, reaffirming that Partridge is dead and closing with the statement that, "If an uninformed carcass still walks about calling itself Partridge, I do not in any way consider myself responsible for that."

The joke set all London on a grin. Wherever Partridge went he was met with smiles and jeers, and astrology became only a jest to a vast number of people who formerly believed in it seriously.

When Benjamin Franklin started his Poor Richard Almanac, twenty-five years later, in the first issue he prophesied the death of one Dart, who set the pace at that time as almanac maker in America. The man was to expire Oct. 17, 1733, at 3:29 p. m.

Dart, being somewhat of a joker himself, came out with an announcement that he too had consulted the oracle and found he would live until Oct. 26th and possibly longer.

On Oct. 18th Franklin announced Dart's death, and explained that it occurred promptly on time all as prophesied. Yet Dart lived to publish many almanacs, but Poor Richard got his advertisement and many staid, broad-brimmed Philadelphians smiled who had never smiled before—not only smiled but subscribed.

Benjamin Franklin was a great and good man, as any man must be who fathers another's jokes, introducing these orphaned children to the world as his own.

Perhaps no one who has written of Swift knew him so well as did Delany. And this writer, who seems to have possessed a judicial quality far beyond most men, has told us that Swift was moral in conduct to the point of asceticism. His deportment was grave and dignified, and his duties as a priest were always performed with exemplary diligence. He visited the sick, regularly administered the sacraments, and was never known to absent himself from morning prayers.

When Harley was Lord Treasurer, Swift seems to have been on the topmost crest of the wave of popularity. Invitations from nobility flowed in upon him, beautiful women deigned to go in search of his society, royalty recognized him. And yet all this time he was only a country priest with a liking for literature.

Collins tells us that the reason of his popularity is plain, "Swift was one of the kings of the earth. Like Pope Innocent III., like Chatham, he was one to whom the world involuntarily pays tribute."

His will was a will of adamant; his intellect so keen that it impressed every one who approached him; his temper singularly stern, dauntless and haughty. But his wit was never filled with gayety; he was never known to laugh. Amid the wildest uproar that his sallies causes he would sit with face austere—unmoved.

Personally Swift was a gentleman. When he was scurrilous, abusive, ribald, malicious, it was anonymously. Is this to his credit? I should not say so, but if a man is indecent and he hides behind a *nom de plume* it is at least presumptive proof that he is not dead to shame.

Leslie Stephen tells us that Swift was a churchman to the backbone. No man who is a "churchman to the backbone" is ever very pious: the spirit maketh alive but the letter killeth. One looks in vain for traces of spirituality in the Dean. His sermons are models of churchly commonplace and full of the stock phrases of a formal religion. He never bursts into flame. Yet he most thoroughly and sincerely believed in religion. "I believe in religion—it keeps the masses in check. And then I uphold Christianity because if it is abolished the stability of the church might be endangered," he said.

Phillip asked the eunuch a needless question when he enquired, "Understandest thou what thou readest?" No one as poorly sexed as Swift can comprehend spiritual truth: spirituality and sexuality are sisters that are never separated. Swift was as incapable of spirituality as he was of the "grand passion."

The Dean had affection; he was a warm friend; he was capable even of a degree of love, but his sexual and spiritual nature was so cold and calculating that he did not hesitate to sacrifice love to churchly ambition.

He himself has stated that the celibacy of the Catholic clergy is a wise expediency. The bacheler physician and the unmarried priest have an influence among gentle womankind, young or old, married or single, that a benedict can never hope for. Why this is so might be difficult to explain, but discerning men know the fact. In truth, when a priest marries he must at once take a new charge, for if he remains with his old flock a goodly number of his "lady parishioners," in ages varying from seventeen to seventy, will with fierce indignation rend his reputation.

Swift was as wise as a serpent, but not always harmless as a dove. He was making every effort to secure his mitre and crosier, he had many women friends in London and elsewhere who had influence. Rather than run the risk of losing this influence he never acknowledged Stella as his wife. Choosing fame rather than love, he withered at the heart, then died at the top.

The life of every man is a seamless garment. Its woof his thoughts, its warp his deeds. When for him the roaring loom of time stops and the thread is broken, foolish people sometimes point to certain spots in the robe and say, "O, why did he not leave that out!" not knowing that every action of man is a sequence from off fate's spindle.

Let us accept the work of genius as we find it; not bemoaning because it is not better, but giving thanks because it is so good.

The Congress Mail-Bag.

"I am with you heartily in the hope of the Congress and wish that I could send you some substantial proof of good will from myself and from my people. * * * I do not see why the Congress should not do a great deal in the way of initiating or sustaining religious movements where there are not enough Unitarians or Universalists or 'come-outers' to carry one by themselves. But to do this successfully it seems to me essential that you should keep well advanced the purpose of the Congress as a congress of autonomous bodies, meeting on the common ground of love and reverence and aspiration for the knowledge that shall make justice possible. Yours cordially, JOHN W. CHADWICK," Pastor Brooklyn Unitarian Church.

"I am not the less, but rather all the more interested in this movement, now that I am on this coast, where it does seem to me that people are, if possible, more sectarian rather than less, notwithstanding the general move all over the land towards a wider platform.* * * Special effort should be made by a competent hand to remove this objection. Many people, especially of the more liberal churches, do not understand how they can go into this work without losing their denominational identity. I have taken special pains to disabuse my church on this feature of the work. * * * If we can get people to understand that 'non-sectarian' does not necessarily mean undenominational, but a pledge not to worship denominationalism, and that this organization does not assume to decide what the denomination shall be when the church is organized, then we have plain sailing." J. H. ACTON, Pastor People's Church, Seattle, Wash.

"I am afraid I cannot come to Chicago to attend the Congress but I am heartily in favor of its aim and object. I believe there ought to be an association of all men and women who accept the principle of absolute mental and religious liberty. Such an organization can do much valuable work in the discussion of subjects of great common interest, and I should esteem it a great privilege to take part in such discussions. But I consider the legitimate work of the Congress as in no sense intrenching upon, or as a substitute for, the work of the liberal churches. * * * I would not be willing to have my membership in the Congress interpreted to mean that any man enjoys, or has a legitimate right to enjoy more religious freedom than I have as a member and minister of the Unitarian Church." JOHN SNYDER, Pastor Church of the Messiah, St. Louis, Mo.

"I am coming to the Congress because I am hungry—hungry for a friendly voice, hungry for a sympathetic hand clasp. I cannot expect to help materially to the bread of refreshing on which I know that all present will abundantly feed, but I shall be there, and I am sure that I shall get a new lease of life and a large installment of needed vigor to continue the work by being there." J. H. PALMER, Pastor Universalist Church, Cedar Rapids, Ia.

"Perhaps we need the new fellowship more than it needs us, but being so far from the central fire we have not thought it advisable, just now, to try to draw the society to its genial warmth. Personally, I hope to come to the Congress." M. J. MILLER, of the Unitarian Church, Geneseo.

"I am heartily in sympathy with the Congress and wish you God-speed. I had planned to attend, but cannot. I hope to be with you at the next, meanwhile am doing my best to make a broader fellowship." CHAS. E. VARNEY, Pastor Universalist Church, Monroe, Wis.

"I wish to assure you of interest in the Congress and to express the willingness of myself and many of those associated with me to aid in a money way as soon as it is in our power to do so." E. H. CHAPIN, Pastor Universalist Church, Lincoln, Neb.

The Council of the National Unitarian Conference, through its Secretary, D. W. Morehouse, "conveys its appreciation of

the invitation to send delegates to the Congress and its heartiest fraternal greetings. While rejoicing in all efforts to bring about closer fellowship and co-operation among all liberal religious bodies, the Council, in the absence of any instructon from the Conference, does not consider itself authorized to elect delegates to represent the Conference at the annual meeting of the Congress."

Address of the President of the Western Sunday School Society.

REV. A. W. GOULD.

The business of our society has been larger this year than ever before, and although we have sold the first thousand copies of one of our most extensive works for half what it cost us, still we have reached the end of the year with our expenses all met and about one hundred dollars in the treasury. If we had charged the schools what Mr. Blake's book cost, we should have three hundred dollars on hand at present. We do not intend to sell our publications so much below cost, but in this case we were misled by the estimates of the printer. We shall try to avoid such mistakes in the future.

We have issued only one entirely new publication this year, and that is "The Growth of Christianity," by Rev. J. H. Crooker. This work is the Fifth Year of the Six Years Course, and was printed first as lesson leaflets and then paged and stereotyped in book form. The work has received very high praise from many competent sources, and will prove a very valuable and useful text book for older classes and Sunday schools. Beside this wholly new work, we have issued two new editions. Mr. Blake's "Unity Services and Songs" has been revised and greatly improved with sixty new songs, so that it is practically a new book. The first thousand copies of the new edition have already been sold, and orders are waiting to be filled from the second thousand as soon as it is ready. A new and revised edition of "Beginnings" was also issued in September and is nearly exhausted.

Next year we shall complete the Six Years Course. Mr. Gannett is preparing the final volume, on The Flowering of Christianity into Universal Religion, which promises to be the finest and most successful year of the whole course.

In addition to this, we hope to start a series of illustrated lesson leaflets especially designed for the younger pupils, and so prepared as to be attractive by the illustrations and by the interesting character of the subject matter, while they will also be most profoundly religious in teaching that all nature, as well as human nature, is divine. This is as distinct a new departure as was the Six Years Course. That course tried to teach religion as something to be found in all nations and as a natural growth of the human soul. This new Nature Series will be an attempt to make the sky and the earth, the air and the water, the plant and the animal, all reveal God to the soul of the child. Instead of taking the Burning Bush, the Plagues of Egypt, the Red Sea, the Water from the Rock, and Manna from Heaven, to show God to the little ones, we will take the grain of wheat that transforms earth to bread, the vine that changes water and sunshine into fruit. Instead of teaching the child that God made all things six thousand years ago, we will show how the plants and insects and animals make themselves now and provide for themselves and their offspring with a divine wisdom. If we can do this successfully we shall lay the foundation of a belief in the divine intelligence of the universe that cannot be shaken by any "Higher Criticism" or discoveries in archæology.

Besides looking after our publications, I have tried to introduce this year some form of local Sunday School union. I have become convinced that our distances are so great that we can never gather any large number of schools together in one place, but if we could persuade the schools of some local centers, like Chicago and Davenport, and possibly St. Paul and Sioux City, to meet two or three times a year to get better methods and more courage from each other, I think it would help us very much. I have asked Rev. E. A. Horton, the president of our Boston Sunday School Society, to give us an account of the methods and results of Sunday School unions in the East, and he has kindly consented and has sent us an admirable and suggestive paper, which Mr. Bulkeley will read to us. I may say here that the relation of our society with our sister organization in Boston is most cordial and helpful. The eastern society has done everything possible to assist us in using their publications to fill out our courses; and, as you know, our aim is not to duplicate or rival any of their works, but only to take up such new lines as our western field seems especially to need, like The Six Years Course and Nature Studies.

Before closing I ought perhaps to mention the fact that the work at the Headquarters has largely devolved upon Mr. Scheible and myself. When I assumed the position of secretary of the Western Unitarian Conference, I thought I could also keep the presidency of our Sunday School Society and work for it with a clear conscience, because the Sunday School and the church work are really one. In fact, I think that the Sunday School work is the more important of the two. My two years' experience in the missionary field has convinced me that unless our liberal churches do more to interest and attract the young than they are now doing, those churches will largely die out in a generation or two.

Therefore I have felt justified in working for the Sunday Schools while acting as secretary of the Western Conference. But I have found it very difficult to find time to attend to these manifold matters, like looking after all of the arrangements with the printers, the form of page and style of type, and so on, as well as helping to shape the new lessons. And this year the withdrawal of our faithful secretary, Mrs. Perkins, has placed upon me the correspondence also in a large degree; and these combined labors have taken every moment of my time, and even then things have been left undone that ought to have been done. I should not have been able to carry the work at all, had it not been for the efficient help of our treasurer, Mr. Scheible, whose earnest and unpaid labors have much to do with the satisfactory showing of our finances.

A Glance at the Bright and at the Dark Side.

There appears to be an irresistible tendency in the human mind, apart from any interested motive, to promulgate ideas which are felt to imply important truths, and to persuade others to assent to them. A similar disposition is manifest to impart knowledge for its own sake; and persons of deep conviction and of a sensitive temperament are apt to take a bold stand in support of approved religious, moral and political principles that are neglected or assailed. No one will dispute that all this is justifiable and praiseworthy. The intensity of this disposition, according to experience, reaches its acme in the domain of religion, for its confessions claim to be in possession of truths founded on divine authority, which are of inestimable value to mankind. Religion, therefore, is eminently conservative and naturally looks with jealousy on the inclination that would call in question any of its tenets, or try to effect a change in the ritual that conforms to them. No cause in the history of man has elicited greater enthusiasm than that of religion; and none can show any approach to its list of martyrs. But enthusiasm and devotion, however powerful as factors in human affairs, and of noble quality when exercised for the good of man, produce disastrous consequences when carried to extremes, and especially the excess of zeal without knowledge inevitably leads to fanaticism.

The wrong of fanaticism consists in the disregard and violation of inalienable rights that stand in the way of effecting its object, and when wrought into a passion does not scruple to adopt violent measures. Religious fanaticism is guilty of the glaring inconsistency, which renders its crime the more outrageous, in being radically incompatible with the first lessons of an enlightened religion. It is not difficult to account for this inconsistency. Whenever the mere confession of a certain form of religion is itself considered a virtue of exceeding merit, it cheapens morality and paralyzes the human sympathies. The fanatical spirit is even capable of over riding the warmest promptings of the heart, disdaining the simplest dictates of reason, and giving itself credit for having succeeded in these efforts. This morbid condition of the zealot's mind is strikingly evident when it concerns the spread and supremacy of his creed. The scimitar of the Saracene had the shape of the crescent, the emblem of his faith; it was well matched by the sword handle of the crusader, that had the form of the cross. The one fell on his knees before "Alah the merciful," the other professed the "religion of love." Fanaticism increases and grows more dangerous in direct proportion to its sincerity.

There is for instance not a blot on the character of Torquemado, but he was pitiless to the heretic and unbeliever. Where is the difference between the savagery that offers human sacrifice to an idol and that which perpetrates this slaughter—*gloria dei?* There is no religious belief, however unassailabel its doctrines and immaculate its moral maxims, which guard against the development of a wild enthusiasm. Islam confesses an absolute, uncompromising monotheism, but under Mohammed and the Caliphs it proved a most ferocious faith. Monotheism is especially liable to be vitiated by fanatical tendencies, for unlike polytheism, it tolerates but one God. It is remarkable that Buddhism, which is a religion without a God, counts among its adherents patterns of renunciation, purity of life and active benevolence. In fact, there is not a particle of merit in any faith which does not associate with the idea and worship of the Deity, the conviction that man stands in moral relations to the Divine Will. If the word religion is to retain this proper meaning, then it does not imply a theological system, metaphysical speculation or a theory of ethics, highly interesting as these subjects

are. Nor does it mean that duty, obligation and responsibility depend on spontaneous impulses, momentary feelings, debatable judgments, calculations of utility or desire for the greatest happiness, but that they are understood to be the imperious demands of the divine in man that speaks to the conscience, a righteousness not of our own making. This is the ethical monotheism of Israel's prophets, the crown and glory of religion. To them it was not a mere emotion or a flash of poetry, it rather came to them as an intuition, a vivid conception, an inner experience, a revelation. Such is thought to be the privilege of genius, that grasps a truth or creates a masterpiece of art without being conscious of the process by which the result was reached. An English divine calls Newton's "Principia" an inspiration. Ethics may be divorced in thought from religion and practically receive a high degree of culture, but as soon as the mandatory "ought or should" becomes a subject of contemplation, wonder and awe take hold of the mind, acknowledging a supreme arbiter of what is just and right, and religion is born.

Bigotry is a mitigated manifestation of fanaticism, detestable for its excessive prejudice and blind obstinacy. The show of liberality towards opinions that clash with the shibboleth of a sect or party, appears to the bigot tantamount to falling from grace or a sign of disloyalty. Usually he listens with impatience when reasonableness of his creed is canvassed. A derisive name often serves him for evading discussion, be it that of infidel dog, which is the Turkish superlative, or radical, that does not sound quite as offensive to polite ears. A more refined way of checking criticism consists in unctuous expressions of regret at the want of consideration or the direct willfulness that disturbs the ease and complacency of others. There is undoubtedly no excuse for the vandalism that scoffs at a faith which commands the reverence and attachment of millions, sanctifies life, fortifies resolves of right-doing, sustains and consoles under affliction and is a source of trust and hope. Unfortunately, however, the great majority of its spokesmen insist upon an exclusive scheme by which a religious life can be worked out, and but too often gain a favorable hearing among good people that causes wrangling and friction, with all the lamentable consequences of which past history gives us so many sad accounts. The right of private judgment in matters of religion is admitted only to a limited extent by the church and synagogue, and hence criticism and protest will not cease until a more comprehensive and rational definition of the religious relations shall be universally accepted. If the signs are not all deceptive, they indicate that the thinking portion of the world longs for a practical religion, which is not based on stereotyped formulæ, but is in touch with the truest, the wisest and the best that has been transmitted and the spirit of the age has developed.—Dr. A. B. Arnold in *The Reform Advocate.*

Once when the late President of the French Republic was visiting Corot, the great landscape painter, the artist was found just putting the finishing touches to an exquisite picture. M. Casimir-Périer was so charmed with the work that he immediately offered to buy it. Corot replied that he could have it on one condition—namely, that M. Casimir-Périer should pay the butcher's and baker's bills of Millet. Ready assent was, of course, given. When the bills were presented, it was found that they had been running for twelve years, and amounted to forty-six thousand francs. M. Casimir Périer, however, was true to his agreement, and now has his reward. His picture is worth today three times the sum paid for it.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength; be not afraid!"

Conference Sermon.

PREACHED BEFORE THE WESTERN UNITARIAN CONFERENCE MAY 14, 1895, BY REV. J. E. ROBERTS.

"Neither do men put new wine *into old bottles.*" *Mat.* ix. 17.

Genius anywhere is isolated and austere, but in religion the genius is that and more. He is the dismay of commonplace minds. Unable to account for him and unwilling to concede his superiority, the world takes refuge from an odious comparison by putting him out of the class of mortals. A miraculous birth, celestial portents, signs and wonders, a visible ascension—and the exclusion is complete. The world has saved itself from the necessity of acknowledging a genius; that is to say, it has reaffirmed its belief in its own imperturbable mediocrity.

Pilot's question, "What then shall I do with Jesus, which is called Christ?" is a typical question. In the presence of greatness, before sublimity and power, confronted by equanimity and grace, the bewildered world hesitates, doubts, shuffles, is disconcerted and oscillates between hatred and homage—between assassination and apotheosis.

A genius is a creator. He starts anew with no past at his back. He makes beginnings. It is a virgin earth that he walks upon. He has new hope and fresh inspiration. He does not count the cost. He has daring audacity, boldness, courage, and all the world loves him.

1. Such was the Judæan carpenter. Though young, yet he challenged teachers that had grown gray in the ministry of religion. Without learning, yet he met and confounded on their chosen field the doctors of the law. Having neither prestige nor name, yet he defied the traditions of centuries and by an exquisite ministry of a few short months touched the world's cold heart to make it burn forever. A genius—and, like all such, without antecedents—having no successors, inexplicable and unique.

When a genius comes into the world, the responsibility of the world is immense. Thenceforth thought, conduct and the ideal will bear witness for or against men.

In the religious field, he is the genius who answers to the heart of man. Not knowledge nor power nor authority, not anything external, is the secret of this command. It is the hidden quality that is potent,—the quality symbolized but not confessed, the speech without language, the voiceless cry, the inarticulate depths calling unto the deeps across being's vast profound.

The heart of man listens and longs for such answers, and when it comes, when some one appears who is true to that which is best in each—it is no wonder that he is burdened with high names coined out of love's extravagance and passionate delight. Symbolism and poetry are the language of the heart. It can use no other. Heaven has no names so high but love can appropriate them. And so Christs and Buddhas are called divine Saviours and sons of God. The heart understands. Only the unloving misconstrue these terms. To call one what one is not, is the heart's way of emphasizing what one is.

To clear-seeing love there is no mystery about Jesus. Fable, myth and fancy represent the attempt of language to match emotion with words, to articulate passion, to impale an ecstacy, to tabernacle a vision, to fix a record of some fleeting moment of bewildering delight.

For such jubilee of the heart no language can be overwrought. From birth to death men who awaken the ideal in human hearts become saturated with celestial things. To call such men superhuman, God-begotten, devine workers of miracles, and whatever loving exaggeration fancy can frame, is natural and consistent. So long as these titles are exponents of the heart all is well. When they become instruments of calculation and design, when they begin to be justified by reason, supported by argument, and buttressed by evidence and demonstration, they are odious.

The soldiers killed Jesus. The theologians annihilated him.

2. This prophet's relation to the past was definite and unequivocal. He neither approved nor condemned it. He ignored it. In its time and place it was without doubt well enough, but in it he felt little interest and with it had no concern. It still had authority, wealth, recognition, respectability and power. He could do without them.

Calm, heroic and self-contained, he waived the past and without passion or presumption put aside all authority, advancing to the splendid doom of genius—to stand alone.

Nothing can be more imposing than this sublime audacity.

Without calculation or expediency, blind to events, ignoring tendencies, deaf to ambition, heedless of consequences, to set aside tradition, withstand precedent, to become the point of resistance in the current of history, shows the frenzy of an immovable calm—the madness of the transcendent reason.

On one hand all that affects power and implies force—a great system of religion, accredited teachers, a venerable history, potent names, eminent respectability, organization, wealth, and above all an unimpeachable orthodoxy—in other words, gilded decay and unsuspected death. And on the other hand, a man, an atom, but this man bearing the most solemn and most fearful of all responsibilities; the responsibility of a conscience informed and irradiated, guided by the inner light, loyal to the heavenly vision, a soul abandoned to the divine—in other words, power, perennial and resistless.

3. It was inevitable that this prophet should be misunderstood. The Jews and the Romans were peoples pre-eminent for organization and system. But how organize a sentiment, arrange an instinct, systematize an emotion, or reduce to rule and formula a faith that had no justification nor authority but itself. Yet this was attempted, and in later centuries Christianity appeared with Christ left out. There is a sort of horrible compensation in these subsequent events. Roman and Jew united to encompass the death of Jesus. Afterward Roman and Jew united to furnish Christianity with a manufactured Christ. Without the name Christianity is no more like Jesus than it is like Gautama Buddha.

By his own statement, the prophet of Nazareth began with himself, ignoring the past. By the obstinate claims of a factitious Christianity, the prophet was the logical continuance and consummation of the past, fulfiling its prophecies, completing its sacrifices, and rounding out its system.

In their zeal, they found a man innocent of presumption or pretense, and fixed upon him as the one in whom the old dispensation gave way to the new, the law shading into grace. And all this in spite of the protests

of Jewish scholars, priests and teachers that their people's history will bear no such construction and their religious symbols had no such occult design. The passion for old bottles is a disease of religion.

4. Unhappily for the cause of religious progress, the name of Jesus stands for a theology. It is impossible to disconnect that name from its age-grown associations. All language carries double—the speaker and the hearer each put into it a meaning. That name has become so thoroughly depersonalized that it is now a symbol. It does not evoke the image of a man. It calls up certain dogmas. One may well wonder whether the Jewish people have not the correct method in relinquishing wholly the name of Jesus to those who have incorporated it into a system of theology after their own mind and heart. Or can it be that the prophet's own words about the new wine will, if consistently followed, obliterate even his own name? Is it childishness that impels us to cling with almost frantic tenacity to the names Jesus and Christ and Christianity? If Jesus had done likewise there would have been no Christianity. If we continue to do so can there ever be anything else?

Jesus was great and potent because he was an independent, original man. He represented spiritual power at first hand. Swayed by the magic of no great name, moved by no inspirations vouchsafed to others, changing at will Scripture and tradition to make them harmonize with his own insight of truth, he exemplified the ideal and august possibility of initial relations between the visible and the invisible, between man and God. It is a poor tribute the world pays to him, under cover of loyalty to his name, by making that name a symbol of the impossible and erecting it as a barrier to keep men from attaining the greatness which they revere in him.

The old theology is at least consistent. The new is consistent if one is allowed to make certain explanations. The old carries old wine in old bottles and says so and makes no apology. The new offers new wine but offers it with much more assurance if an old name is blown in the bottle.

5. Immense difficulties confront such as seek religious emancipation. The blood in their veins—the atmosphere of their lives are changed with the subtle influence of names and terms. The timid seek to modify and amend meanings. The impetuous and rash first despair, then abandon and perhaps denounce religion. These two classes are everywhere. On one hand, fear; on the other hand, disgust. The unrest of the multitude is the condemnation of the church. Every religion has been distinguished by two things—the greatness of its prophets, and the timidity of its rank and file. Religion everywhere has been content to enshrine a past. It is the science of repetition, the art of imitating. We smile at relic-worshipers who cherish the bones of dead prophets, but are unconscious of the humor when we cherish the dead prophet's name

Hitherto the force of religion has emanated from the obligation to submit to authority. How long must it be before an age shall come which shall become its own authority, create its own sanctities, utter its own inspirations, and reincarnate its own divinity? Progress has endowed us with a new world, science with new and startling revelations, philosophy with amplified and ennobled conceptions of the purpose and end of law and force. With the new order have arisen new needs and new perils, and the religion made by other ages, and adequate for them, is every day and more and more proving ineffective.

6. The times are big with a new responsibility and clamorous with a new demand. A modified Christianity is what we have had. As a modifier the liberal development has been a conspicuous success. Some of the thunderous batteries of the mediæval army it has silenced by brilliant assaults, and some by sweet reasonableness. Meanwhile a higher criticism and a more reverent science have aided more than much, but what does this avail mankind? Simply to make a religion less obnoxious is not great cause for rejoicing. Besides, there has been a temporary diminution of moral enthusiasm and moral power. The modern movement has diminished the authority of the Bible, lessened the menace of the creed, taken the torch from the shelf over the pulpit, and made a huge jest of hell.

It has freed men. It has yet to make men free. All that has been accomplished thus far is the creation of an opportunity. The transition is past. Attack is useless now, if it were not always so. Comparison, argument and criticism have yielded abundant fruit. Numerous old bottles are broken. Many more will break unless the ecclesiastical authorities leave the corks out. It is the time of God's vintage and the new wine is running to waste.

Every man in his natural state is predisposed to the things that are noble and true. Every atom confesses and obeys its law of correlation and affinity. It may be blind mechanical law, and then it may be open-eyed, clear-visioned love. The thrill of the atom may be one with the throb of the infinite heart. It were strange reasoning to conclude that the Infinite who dignifies the atom is indifferent to the human soul. It violates no known law to assume that God never made a human soul and left himself out. But how reluctant has religion been to concede a God who is universal. He might be revealed in a book, symbolized in a church, or manifested in a prophet long since dead. In a vague and hypothetical way he might be in all things, but no doctrine has ever dared to confront the soul with the assurance that, in the mighty series of God's revealings, itself was the highest and noblest term. Religion might well appropriate the African saint's tender and pathetic lament. "I have loved thee late, thou beauty, so old and so new. I have loved thee late, and thou wert within, but I was without and was seeking thee there."

Religion has externalized God. It has made some places holy by means of a sacred veneering and some names sacred by the use of a mask of divinity. It has been afraid of God and denied him. At the heart of religion, unsuspected and unseen, subtle and insidious atheism has lurked, until now God is a myth. The only revelation he ever vouchsafed to man is a reminiscence and a history. No one expects to find God, no one is looking for him. The most approved Christians are hurrying through an alleged vile world, which is no friend to grace, panting for fairer worlds on high.

All violations of law have their inevitable retributions, and there is no exemption from consequences even when violative acts are committed under the most holy sanction of religion. Christian theology meant well and means well still; none the less it has exiled God. It has issued in an unbelief the more profound and staggering because it calls itself faith. It has secured and sealed its own doom because it has discredited the human intellect—that tool which the master workman has made for himself.

8. The soul has rights which no religion has been bold and true enough to respect. Its primal and supreme right is to create, and its right and responsibility are one. The soul cannot inherit. The past must ever be the past. Bibles and Saviours die with the generations that gave them being. New Bibles must be written. New Saviours must come and save.

No scripture, however sacred or however true, is of any value to any soul until it becomes the proper and potent medium by which that soul utters itself. It is not a question as to whether the Bible is true or not or whether it is divinely inspired. Such questions are of no concern to the soul. Suppose the most ultra claim is allowed, that God Almighty dictated every word of it. One need not care for a trifling circumstance like that. No truth can affect me outside of me. God surely will not violate the nature he himself ordained in the human soul. And I may not be able to understand one word of all that he wrote. Moreover, if he could write a book by other hands, if he could irradiate and inflame other souls, my hand and my soul await his mastery.

Religion needs most of all and first of all to free itself from its own excellences. Dazzled and bewildered by its own superb achievements, it achieves no more. Charmed and enchanted by the virtue of its saints, it contents itself with recounting the triumphs and cataloguing the names of the dead. Moved to homage and to tears by lofty utterances of enraptured souls, it seeks no more the secret of their immortal speech. Ravished by music borne from afar, it sets no more its own harp mute and tense to await the touch of the master's hand.

The authority of religion everywhere and under all names is weak and waning. The age-long crime against the soul is returning to wound it in its dearest, most sacred affections.

The soul seeks to be supreme. The Bible, the Christs that have been, the Church, new and old, must bow before this sovereign which created them. Problems of expediency, policies, names, all calculation of consequences, forecasting of results, wisdom and shrewdness of design—all, all, must be ignored in the consuming passion of the soul.

Whatever has been said about men being inspired is true. Whatever has been claimed for Jesus as one with God is true. For once the soul has compelled just recognition and merited honor. But God is not dead.

"Every man has within him his Patmos." Every man, at some time, finds himself in the Damascus way. Every path leads soon or late into Gethsemane, and thence from the shadow into the deeper night. To be true to these visions, to look into the abyss from the way along those dizzy heights, or to look up to those heights from the abyss, though the language be weak and faltering, even that babbling will be august.

God needs no apology. Truth needs no evidence and no demonstration; religion needs no expedient. The soul can have no other authority than itself. The world is everywhere the embodiment of the Infinite. Law is his habit, nature is his syllabled speech. The soul is his living symbol. Religion is the human attempt to utter the unutterable, to tell the thought that throbs and pleads for utterance, to express in language the emotion that surpasses words.

In every soul its authority is august. When religion shall respect the soul as its creator, revealer, authority and voice of God, then may it put on "the robes of its new coronation and go forth with universal love to universal power."

It Clings to the Memory.

Every one was proud of the great World's Fair; proud because they lived at a time when notwithstanding the great financial depression, when banks and business houses were financially wrecked on every hand—notwithstanding such calamities the citizens of every state gathered together the good, the true and the beautiful and made of them a gorgeous pageant that outshone even the splendor of the Cæsars with all their ancient Roman pomp and magnificence.

It is worthy of note, too, that in this country where so much effort is devoted to the accumulation of wealth, the nation should pause long enough to build such a magnificent peace offering.

Its memory cannot die with this generation for every right minded man or woman will have a souvenir of the event to leave to their descendents.

The Souvenir Spoons offered by the Leonard Mfg. Co., 20 Adams St., L. S., Chicago, are genuine souvenirs, and at a price that one can afford to pay.

Magnificent Buildings.

Those were imposing buildings on the World's Fair Grounds, but above all they represented the finer nature of man, his ability to build an artistic structure for beauty's sake alone. Six of these buildings are exquisitely engraved in the bowls of the six Souvenir Spoons offered by the Leonard Mfg. Co., 20 Adams St., L. S., Chicago.

Read the description on this page and send in your order.

On Taking Advantage of Opportunities.

The successful men and women of to-day are the ones who grasp an opportunity, be it ever so slight in its upward tendency. There is an opportunity now awaiting every reader of THE NEW UNITY to have a set of the six genuine World's Fair Souvenir Spoons at the low price of 99 cents. Do not try to persuade yourself that you can get a set at any other time. They may all be sold and you will then be disappointed. The World's Fair price was $9.00 a set, and they may reach that price again some day. Who knows? "The spoons came OK. I was surprised at such value for the money."

W. P. SHARP,
Benson, N. C.

Description of Souvenir Spoons.

They are standard after-dinner coffee size, heavily coin silver plated with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles ar finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the words World's Fair City. The set is packed in an elegant plush lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

Why?

The illustration on this page is a photo-reduction of the set of World's Fair Souvenir Spoons offered by the Leonard Mfg. Co., 20 Adams St., L. S., Chicago.

The very small sum asked for them, 99 cents, ought to induce every reader to order a set. They are genuine works of art and make a beautiful collection of souvenirs of the Fair. They are described fully in another paragraph on this page and thousands of delighted readers have already purchased sets either to commemorate their own visit to the Fair and keep in the family as heirlooms or to give as presents to the younger members of the family as souvenirs of the donor.

The price for six spoons, 99 cents, is a mere trifle when it is considered that the World's Fair was the greatest ever held.

Notes From Correspondents.

"The spoons with the premium came all right. I am pleased with the premium and am in a fair way to get another club. I would like to know if I can have for another club of twelve a duplicate premium to the last club of twelve sent you, *i. e.* a set of Silverette teaspoons, tablespoons and forks. Also if I send a club of more than twelve, what the premium would be, and all about it. I enclose a stamp for reply.

MRS. R. E. OGDEN,
Iowa City, Ia.

"I received the package of spoons to-day all right and they are very pretty. I thank you for your liberal offer but as I reside two miles out of the city I don't believe I could dispose of them here. However, I want two sets more of the spoons so will enclose two dollars in this letter to pay for them. I remain." JOHN S. CHANDLER,
Canton, Ill.

"The two sets of Souvenir Spoons ordered by me a couple of days ago, received this A. M. Am much pleased with them, as well as with the promptness with which the order was filled, and we hasten to avail ourselves of your special offer, and enclose N. Y. Draft for the amount. We think we could speedily dispose of this lot and want more. We would also like one set of the Silverette teaspoons and one set of Silverette tablespoons." F. S. HEATH & CO.,
Cuyahoga Falls, O.

"Am well pleased with the spoons. Will see all my friends and try to have them take sets." W. D. REDWOOD,
Magnolia, Va.

"I acknowledge receipt of spoons, they are beautiful." A. B. WILLIAMS,
Fostoria, O.

"Have received my Souvenir Spoons and am well pleased with them."
MISS C. E. RATENSTATTER,
Nooksack City, Washington.

"The Souvenir Spoons are very nice. Will try and send you an order for 12 sets."
BESSIE SNODGRASS,
Chattanooga, Tenn.

"We are all delighted with the spoons."
MRS. G. P. REYNOLDS,
Custon, Colo.

"Spoons received. They are beauties."
J. Q. ADAMS,
Columbus, O.

"I think the spoons are fine."
O. H. RATCLIFF,
Olney, Ill.

The above are all unsolicited words of appreciation. Read the description of spoons on this page. Send us your order and ninety-nine cents and if you are not satisfied we will refund your money. Address Leonard Mfg. Co., 20 Adams St., L. S., Chicago.

Summary.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.

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OUTLINE PROGRAM
—OF—
AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES.

To be Held at Sinai Temple, Chicago, June 4, 5 and 6, 1895.

Tuesday, June 4th, 8 P. M., Dr. Hirsch presiding. Opening address by the President, Dr. Thomas, and the following messages concerning the tendency to unite, the things held in common and the things we can do together: from the Universalists, Rev. Marion D. Shutter, of Minneapolis; from the Independents, Rev. F. E. Dewhurst, Indianapolis; from the Ethical Culture Society, W. L. Sheldon, St. Louis; from the Unitarians..... .....; from the Jews, Rev. Joseph Stolz.

Wednesday morning, 9:30 A. M. The Congress will organize for work, when, in addition to the officers' reports, there will be reports by the standing committee on Missionary work, presented by Rev. A. W. Gould, and discussed by Rev. A. N. Alcott, of Elgin, Ill.; Mrs. Alice Ball Loomis, of Richland Center, Wis.; Rev. Geo. B. Penny, of Chicago; Alvin Joiner, Esq., of Polo, Ill.; Rev. A. G. Jennings, of Toledo, O., and others.

Report on "A School of Morals and Religion," by Dr. E. G. Hirsch.

Report on Publication, by Mrs. Henry Solomon.

Final action on By-Laws provisionally adopted a year ago.

Wednesday afternoon, 2 P. M. Dr. Orello Cone, President of Buchtel College, on "The Higher Criticism and Its Ethical Relations," followed by a discussion opened by Dr. Hirsch. Dr. Paul Carus on "The Attitude of Religion to Science," followed by discussion.

Wednesday evening, 8 P. M. "The Uses and Abuses of Wealth," by Rev. George D. Herron, of Iowa College, Grinnell, Ia., followed by Dr. J. M. Pullman, of Lynn, Mass., Julian W. Mack, Esq., of Chicago, and others.

Thursday morning, 9:30 A. M. "The Policy of the Liberal Congress: How far can the liberal denominations be federated? Where Federation is impossible, what still remains for the Congress to do?" Discussion opened by Rev. Arthur M. Judy, of Davenport, followed by five-minute addresses by Rev. J. H. Palmer, of Cedar Rapids, Ia.; Rev. Sophie Gibb, of Dubuque, Ia.; Rev. J. L. Dunean, of Streator, Ill., and others. "The Interchange of Ministerial Courtesies Across Theological Chasms," introduced by Rev. John Faville, Pastor Congregational Church, Appleton, Wis., followed by Rev. B. R. Bulkeley, of Chicago; Rev. W. D. Simonds, of Madison, Wis., and others. The session to close with the election of officers and other business.

Thursday afternoon, 2 P. M. A symposium. Twenty minute addresses on "The Ethical and Religious Content;"

In Modern Art, by Louis Prang, of Boston;

In Modern Literature;

In Modern Politics, Rev. W. R. Lord, of St. Paul, Minn.;

In The Public Schools, Col. F. W. Parker, of Chicago.

Thursday evening, 8 P. M. Address by Rev. Dr. Alfred Momerie, of London, on "The Essentials of Religion," followed by other speakers and a social reunion in the parlors of the Temple.

Special Rates for those in attendance at the Congress will be made at the Lexington Hotel (on the European and American Plan), cor. of 22d Street and Michigan Ave., in the same block as the Sinai Temple, cor. of Indiana Ave. and 21st Street. Take Cottage Grove Ave. Cable Cars from down town.

The Liberal Field.

Freedom, Fellowship and Character in Religion.

Receipts of the American Congress of Liberal Religious Societies, Since May 16, 1895.

Mrs. Minnie S. Savage, Evansville, Wis.	$ 2
Society of Concord, Syracuse, N. Y.	10
Mrs. E. E. A. Holway, Decorah, Ia.	1
Rev. S. Hecht, D. D., Milwaukee, Wis.	1
C. F. Taylor, M. D., Philadelphia, Pa.	1
Chas. W. Tomlinson, Auburn, N. Y.	1
Antoinette S. Harris, Chicago	1
First Universalist Society (Englewood), Chicago	25
William H. Kenyon, New York City	5
Fred. E. & Margaret E. Smith, Greeley, Colo.	5
Chas. H. Williams, Baraboo, Wis.	1
W. L. Sheldon, St. Louis, Mo.	5
Non-Sectarian Church (Dr. R. C. Cave) St. Louis, Mo	25
Mrs. M. Klein, Van Wert, O.	1
Mrs. C. A. Beck, Chicago	2
Mr. B. A. Plummer, Forest City, Ia.	10
Mr. J. M. Avery, Sacramento, Cal.	2
Total	$98

Freeport, Ill.

The movement at Freeport was organized last evening after service by the election of a board of trustees, a music committee, a treasurer and a president. A sufficient amount of money has been raised to pay all the expenses of the work up to Jan. 1st, 1896. The best of harmony prevails among the adherents of the new society, and a deep interest is taken in its work. All are in good heart, and have confidence in a successful future. The ease with which the money was raised to sustain services was a demonstration of the faith and hope of the people.

Four delegates were elected to represent the society at the coming Liberal Congress, and a contribution will be sent to its treasury.

The secretary never addressed an audience that seemed to be more in the spirit or more attentive and hopeful than the one last evening. The feeling was one of earnest enthusiasm. The subject of discourse was, "Professor David Swing as Man, Scholar and Minister." This topic, illustrating the career of a brave pioneer of liberal religion, seemed to be in harmony with our work of organization.

Last Sunday the subject of the sermon was "The Nature and Use of Prayer." The Sunday preceding, it was "The Art of Interpretation in Religion."

The audiences have been large and encouraging all the time. Somewhere from 250 to 300 people are now practically identified with the movement. The financial strength of the society at present would be about $1,200 a year, but with a suitable man in charge who could give his whole time to the field it could probably be made considerably more. This of course is the next problem to be faced, and is the most difficult one.

The secretary suggested to the society last evening that they must not expect to grow up like a mushroom over night, and that an enduring, profitable church must be a growth, perhaps a slow growth; that all sensationalism and extremes should be avoided, and that the work should be even, steady, beneficial and earnest, in order to be prosperous, satisfactory and permanent.

A. N. ALCOTT.

Chicago.

THE CONGRESS OF SCIENTISTS ("metaphysical healers") is in session at the Methodist church, corner of South Clark and Washington streets, its session lasting from May 27 to June 1. Among those contributing papers we find the familiar name of Rev. N. E. Boyd, chaplain of the Seamen's Home at San Francisco.

Princeton, Ill.

It is with deepest interest that we note the increase in the membership of the Sunday School connected with the Peoples Church of Princeton, Ill. Under the leadership of its teacher, Rev. G. H. Putnam, the Adult Class now numbers sixty, and each Sunday finds more interested hearers taking their places. These lectures, as they may be termed, have commenced from "Beginnings" and will lead out into the higher lines of truth. A Sunday School that in a few weeks reaches from ten to eighty, is indeed to be congratulated, as are the people for securing the services of one so richly endowed for this great work.

Pasadena, Cal.

At the recent meeting of the California Universalist Convention an afternoon was devoted to Sunday Schools and *The Universalist* reports it as follows:

"John D. Gaylord, of Pasadena, read a paper written with great force and ability, in the course of which he expressed the thought that the miraculous must be discarded and the historic Christ rejected in teaching the young. The paper aroused enthusiastic opposition; and the sentiment alluded to, indignant condemnation. J. G. Clarke, the sweet singer, prefaced a song by declaring belief in the historic Christ. Dr. Deere repudiated the thought of the essayist, and declared that the personal Christ, the historic Jesus, is the essential inspiration of all true teaching. Dr. Hanson conceded to the essayist the right to render his own views as he had been asked to do, but declared that the Universalist denomination stood for the historic Christ of the New Testament. Revs. L. M. Andrews and Mrs. Bowles followed with similar sentiments, and Dr. Conger explained that each man's Christ differed from others', and that no Universalist had the right to insist on forcing his views on others, except as the Winchester Profession states the denominational view: that Christianity "has been revealed in one *Lord* Jesus Christ." No one defended Mr. Gaylord's assertion but himself, and the applause given demonstrated clearly that California Universalists occupy Christian ground."

Canton, Ohio.

The *Canton News* of a recent date has the following:

A new church organization will be brought into existence in Canton Sunday night. Rev. S. S. Condo has been busy during the past week getting the store room under the New Way Health Home, at the corner of Walnut and Eighth streets, in good shape for the opening meeting. The room has been seated with chairs, and it is the intention to carpet it in the near future. An organ has been provided. On Sunday evening speeches will be made by Rabbi Dr. Cline and Dr. F. E. Young. Mayor Rice is also expected to deliver an address. Rev. Mr. Condo, when asked this morning by a News man as to the design of the church, said: "It will be a church of the people, for the people and by the people—a people's church in every sense. There will be no written creed. The Bible will be our book of divine and human authority. Everybody will be permitted to interpret it honestly and conscientiously. This movement is antagonistic to organized churches. It will be liberal in its belief, and is designed to meet a long felt want in this city. We do not ask what a man believes when he joins this church. All that is necessary is for him to want to do good. Even if a man were an agnostic and doubted the existence of God, and yet was a moral man he could be admitted. There are many people of liberal belief in Canton and I think our prospects are very good. At present our meetings will only be held Sunday evenings, although we may organize a Sunday school soon and have services in the morning."

New Orleans.

On Friday evening May 3, at Touro Synagogue, Rev. I. L. Leucht delivered his last sermon of the season. It was an extremely eloquent and forcible lecture, but the audience assembled at the temple of worship was extremely small; and it was on this fact that the learned divine spoke. His address seemed almost as heralding for next season

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an agitation of Sunday worship, instead of the present Saturday services. If men cannot leave their business on Saturday for church worship, the query will naturally arise, why should not the day consecrated by the whole country, to a rest from business be used as the day for divine worship among Jews. Of course, such a move will arouse among the conservative and orthodox a spirit of resistance. But to those who witnessed the fewness of the numbers at Touro Synagogue on last Friday, it is evident that the exigencies of the case seem to demand some radical change. —*Jewish Spectator.*

Syracuse, N. Y.

Rev. Dr. A. L. Guttman has been appointed Professor of Hebrew Language and Literature at the Syracuse University. The institution is under Methodist supervision, but ranks very high among the colleges of the land. A wide field is thus opened to the Doctor and he will fill the position with honor. It is but natural that the local Jewish community takes great pride in the preferment of Dr. Guttman and it is very likely that the chair will be liberally endowed by it.

New York.

Since the establishment of the Hebrew Technical Institute there have been graduated 173 boys, five of whom have died. Of the remaining 168, 71 per cent. are employed in mechanical lines; they are, in the main, cabinet-makers, pattern-makers, machinists, electricians and draughtsmen. The present number in the junior class is 91, in the middle class 7, in the senior 38; special pupils 5. The average age of admission is about thirteen and a half, that of graduation a little over sixteen and a half years.

Western Unitarian Sunday School Society, Treasurer's Report.

FOR THE YEAR ENDING MAY 14th, 1895.

The past year has been remarkable for the proportion of business which represented an actual loss to us as publishers, the bulk of this loss being on the new edition of the service books and on the weekly lesson leaflets prepared by Mr. Crooker. Happily, we had expected some loss on the first thousand of the new service books and as our schools have kept up a fair interest in the welfare of our society, we can enter on another year with enough in the treasury to pay our running expenses for at least a month.

The contributions from individuals have been unusually scarce, and it looks as if many who are benefited directly or indirectly by our publications had not thought of this opportunity of assisting in the good work. Thus, only forty paid a dollar each as annual members, as against eighty-eight a year ago, while the donations from individuals fell off from $141.20 to $16. The summer institute almost paid for itself, the expenses being $109.20 and the receipts $103.

The detailed figures are as follows:

Receipts:

Cash Balance, May 12, '94.	$199 15
Collected for Outstanding Bills	64 87
Collected for Mdse. Sales	888 93
Annual Memberships	40 00
Contributions from Schools:	
Chicago, All Souls	20 00
" Third Church	20 00
Buda, Ill	2 00
Geneseo, Ill	5 00
Geneva, Ill	5 00
Hinsdale, Ill	10 00
Moline, Ill	2 00
Quincy, Ill	20 00
Sheffield, Ill	5 00
Davenport, Iowa	5 00
Sioux City, Iowa	20 00
Kalamazoo, Mich	5 00
Luverne, Minn	4 00
St. Paul, Minn	20 00
Cleveland, Ohio	20 00

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" " —Positive Religion	1.25	1.00
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Barrows, (S. J.)—The Doom of the Majority	.50	.40
" " —A Baptist Meeting House	.75	.55
Bartol, (C. A.)—The Rising Faith	1.25	1.00
Benedict, (H. A.)—Fagots	1.00	.50
Browning's Poems	1.00	.70
Bulfinch, (S. G.)—The Harp and The Cross	.80	.65
Clarke, (J. F.)—Orthodoxy: its Truths and Errors	1.25	1.00
" " —Steps of Belief	1.00	.80
Cone, (Orello)—Gospel Criticism and Historical Christianity	1.75	1.25
" " —The Gospel and its earliest Interpretations	1.75	1.25
Crowe, (W. S.)—Phases of Religion in America	1.00	.75
Daily Bread and other Stories	.80	.60
Frothingham, (O. B.)—Life of Theodore Parker	2.00	1.50
" " —Religion of Humanity	1.50	1.15
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Gannett, (W. C.)—Life of Ezra Stiles Gannett	1.00	.80
Gould, (S. B.)—Curious Myths of the Middle Ages	1.50	1.10
Hale, (E. E.)—Helpful Words	1.00	.75
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Higginson, (T. W. and Mary T.)—Such as they are	1.00	.75
Newton, (R. H.)—Church and Creed	.75	.55
" " —Book of the Beginnings	1.00	.75
" " —Philistinism	1.00	.75
" " —Right and Wrong Uses of the Bible	.75	.55
" " —Social Studies	1.00	.75
" " —Womanhood	1.25	1.00
Prize Story Book:		
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Cheney, (Mrs. Ednah D.)—Faithful to the Light, and other tales	.80	.60
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Fry, (Clara W. T.)—Little Splendid's Vacation	.80	.60
Peckham, (Mrs. Mary C.)—Father Gabrielle's Fairy	.80	.60
Thurston, (Louise M.)—Forest Mills	.80	.60
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Spiritual Life; Studies of Devotion and Worship	1.00	.75
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" " " —Egypt	1.50	1.30
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Immortality.

A set of seven lectures on Immortality, by M. A. Sabatier, is shortly to be published by Fischbacher, of Paris. In anticipation of this publication the *Revue Chretienne* prints a specimen lecture, the third of the series, in its April number. The theories propounded are sufficiently novel, and those who would rather come to grief with the bold and venturesome than sit still and be safe with the cautious, will be pleased with the new book. This lecture deals with the connection between the soul and the brain. Some idea of the argument may be gained from the following brief summary:—First, the brain is certainly the indispensable instrument of thought in this terrestrial life. Psychic activity is always accompanied by a physiological fact; but all activity of the nerve centers do not necessarily produce manifest psychic change. The mechanism which is set in motion by steam power is not its source; but it is indispensable to the production of certain desired effects of that power. A cerebral mechanism does not create thought, does not create mind, but it is possible that it has a part to play in relation to mind. If the brain is not able to make mind out of that which has nothing in common with mind, in other words to create mind, it is yet capable to make mind out of mind (*de faire l'esprit avec de l'esprit*), to accumulate it as force, to augment its co-ordination, to organize it, to give form to thought, sensibility and will, to organize and intensify consciousness, and to constitute at last, little by little, the psychic individuality and the personality which is its highest expression. In so doing the brain acts only as a mechanism which, by utilizing and condensing a force regulates and systematises its effects.

Then M. Sabatier develops the idea that the universe is full of soul, that mind is everywhere, that the potentiality of thought, will, sense, conscience is everywhere, and that the function of the brain is to facilitate the growth and manifestation of this latent mental power. The nerve centers, and more particularly certain of their cells, have the function of accumulating and organizing the scanty and feeble elements of mind which are everywhere diffused, and from them develops the complex being which we call personality. The reception of the mental emanations which are everywhere diffused in Nature is compared with the reception and transmission of the rays of heat and light. As water accumulates heat, and as the phosphorescents accumulate light to be restored in other forms, so the brain accumulates soul. As chlorophyll stores the carbon which it obtains from the atmosphere in the form of cellulose, of wood, of starch, etc., as it accumulates the heat and the rays of solar light, and restores them to us again by-and-by in the combustion of our fires, so M. Sabatier believes that there are organs for accumulating and organizing the powers of sense which in rudimentary forms are diffused throughout Nature. He goes so far as to accept the saying, abhorrent to the idealist, that the brain secretes thought, as the stomach digests food, and as the liver secretes bile. On the understanding that the stomach does not create the nourishment which it uses, and that the liver does not create the bile, but obtains from the blood the various constituents which it condenses, modifies, and gives forth in new combinations, he adopts the simile as a true account of the work of the brain.

A number of illustrations are used in support and explanation of this main thought, and towards the close of the paper the essayist recalls the famous saying of Tyndall, that he discerned in matter the promise and potency of all forms and qualities of life. And he adds the suggestion that perchance all the general power of matter, heat, electricity, magnetism, luminous vibrations, attraction, etc., are the first rudiments of mind; he goes on to question whether the determinism to which they are apparently subject is so absolute as it seems; and, finally, the essay, which in certain passages seemed to savour of a sort of materialism, ends with an expression of exalted pantheism. Decidedly, M. Sabatier's book will be one worth looking into.—*The Enquirer.*

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Correspondence

Justice.

EDITORS THE NEW UNITY: In a recent number of THE NEW UNITY we note "A Brahman's Thought" to the effect that Sir MonierMonier-Williams" has been proved a partial writer. In the books of scholars (?) it has been shown how far Prof. Monier Williams has misrepresented, mistranslated, or given forged explanations of the sacred literature of India, in his Christian garb."

It is entirely unnecessary to offer any defence whatever of Sir Monier Williams, because in scholarly circles the name of the distinguished Orientalist is a sufficient guaranty for accurate and conscientious work. Still it must be confessed that in some instances the turbid waters of Oriental literature have become greatly purified in flowing through the poetical minds of European translators. The vulgarity and meaningless repetitions which we find in the work of native scholars, give place in other hands to expressions of high poetic beauty. Their own literary taste is so refined that unconsciously, perhaps, to themselves, English scholars have elevated Hindu poetry to a rank which it never could

OFFICIAL REPORT

COMPLETE PROCEEDINGS

OF THE

First American Congress

OF

Liberal Religious Societies,

Held at Chicago May 22, 23, 24 & 25, 1894.

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have occupied without them. In illustration of this fact we beg leave to call the attention of Jinda Ram to the following extracts from the Bhagavad-gita as translated by Sir Monier Williams, and ask him to contrast them with the version of Kashinath Trimbak Telang, the distinguished native scholar.

"Thus having said the mighty Lord of all
Displayed to Arjuna his form supreme
Endowed with countless mouths and countless eyes
With countless faces turned to every quarter;
With countless marvelous appearances
With ornaments and wreaths and robes divine." [*Williams.*]

The native scholar translates as follows:

"O god, I see your body, the gods, as also the groups of various beings, and the lord Brahman seated on his lotus seat, and all the sages and celestial snakes, I see you who are of countless forms, possessed of many arms, stomachs, mouths, and eyes on all sides." [*Telang.*]

Again, the picture of the gods and heroes entering into Krishna is thus given by the English scholar:

"The first Creator, lord of all the gods
The ancient One—supreme Receptacle
Of all that is, knowing all, Immensely Vast
Thou comprehendest all, thou art the All.
To thee earth's greatest heroes must return
Blending once more with thy resplendent essence
Like mighty rivers rushing to the ocean."
[*Williams.*]

The native scholar more literally renders this scene in the following language:

"Seeing your mighty form, with many mouths and eyes; with many arms, thighs and feet; with many stomachs and fearful with many jaws, all people, and I likewise, am much alarmed, oh, you of mighty arms.... And all these....bands of kings and Brahmans....together with our principal warriors also, are rapidly entering your mouths, fearful and horrified by reason of the ruggedness and distortion of your face and jaws. And some with their heads smashed, are seen to be stuck in the spaces between the teeth. As many rapid currents of a river's waters run towards the sea alone, so do these heroes of the human world enter your mouths blazing all around....Swallowing all these people, you are licking them over and over again from all sides with your blazing mouths." [*Telang.*]

In order to verify these quotations the reader is referred to "Indian Wisdom," p. 147, and to the Bhagavad-gita, Telang's trans. pp. 93-130. Of course Jinda Ram will not dispute the accuracy of the work done by the distinguished Hindu scholar, and the most casual observer must see that if Sir Monier Williams has "misrepresented, mistranslated, or given forged explanations," as is so gravely charged, then indeed the sacred literature of India has been greatly improved by the process.

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The Study Table

THE MELANCHOLY OF STEPHEN ALLARD: A Private Diary edited by Garnet Smith. New York: Macmillan & Co. 305 pp.: $1.75.

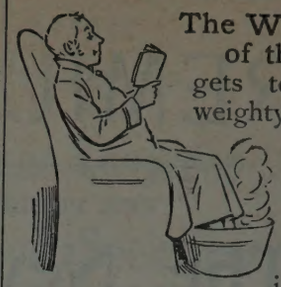
Stephen Allard is a fictitious person, or rather his name is another name for Garnet Smith, the actual author of the book. We cannot believe, however, that Stephen Allard, as he here represents himself, is perfectly identical with the author. No one can do good work without getting from it a good deal of happiness. Mr. Garnet could not have made these studies so earnestly, so lovingly; he could not have spun this thread of dialectic so exquisitely fine; he could not have written so many epigrams and so many beautiful sentences and passages without forgetting his own melancholy. It will even be a question to the reader to what extent his melancholy is real. But certainly we have something more than a *tour de force*, an attempt to say everything that can be said for Pyrrhonism and pessimism. If the writer is not himself as much a victim to "the malady of the century" as he represents Stephen Allard to have been, his sympathy with the malady that he depicts is generous and profound.

He has written a remarkable book. It will suggest Amiel's Journal more obviously than any other book, but it is a much sadder book than that and less like it in its essential temper than the meditations of William Smith, whose biography, with that of his wife Lucy, is such a rare possession. There is a gleam of better hope in Amiel which here is not allowed. There is a promise of it near the end, but the clouds straightway shut in again, and the last touch of skepticism is that which suggests the doubt whether the physical condition of Stephen Allard, his low vitality, was not fundamental to his melancholy.

I have called his book remarkable and it is in many ways. The author's intimate knowledge of the literature of his subject, direct and indirect, is one of these and is sufficient proof that we have here no hasty piece of work. Moreover, he must be a first rate classical scholar, for he is never at a loss for a classical quotation of the less hackneyed or remoter sort to point his argument or adorn his phrase. His classical readers will no doubt object to the concession which he often makes to the illiterate in translating his classical quotations. It isn't nice for those who know; but the illiterate will be duly grateful for his thoughtfulness. But these traits are superficial. His peculiar power is analytical, and he brings it to the search of every system of philosophy and mode of life, and where the search seems least promising he succeeds in dropping out into the light some evidence of that melancholy which is, he would persuade us, at the heart of literature and science and philosophy and love,—in every form, in short, of active or reflective life.

There is no index or table of contents and there are no topical headlines, but there are certain marginal readings which enable one to seek somewhat less hopelessly for that which he has lost of gem or pearl in the wide waste of a singularly formless exposition. The studies of individual examples of the melancholy temper are the brightest (if I should not say the darkest) and the best of these.

Those who have little inclination, natural or acquired, to skeptic melancholy—the only kind regarded here—may read Mr. Garnet Smith's book without injury and with much pleasure in its dialectic subtilty and its literary charm. There is good medicine in it for the disease of over-confidence in special sys-



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tems of philosopoy. The Hegelian, the Spencerian, the Kantian, will do well to come here and see himself as others see him. But, however contagious the malady which it describes, it is not epidemic. It is the malady of spirits who are hyper-sensitive, morbidly introspective and withdrawn from active life. The logical outcome of science may be melancholia—practically your scientific man is habitually of a serene and cheerful disposition. And to the great bulk of men and women, working, loving, striving in a busy, crowded world, the lucubrations of Stephen Allard will be inevitably far off and strange. What does this mean but that "the life is the light of men," much more than the remorseless, logical analysis of an intellect cloistered from the healthy, natural delights of wholesome daily labor and a well ordered heart and home? C.

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The Magazines.

IN THE REVIEW OF REVIEWS for May the leading articles of the month are particularly interesting and seemingly well chosen; and among the special features the descriptive list of (75) conventions and summer gatherings for 1895 will be much appreciated.

LEND A HAND for May contains an interesting sketch of the Free Public Library movement and its results, by Prof. H. H. Barber, and a paper on Prison Reform in Japan, taken from the *Missionary Herald*, which would inspire more confidence if it contained less "gush." In connection with the work of the International Law and Order League, Mr. Clarence Greeley, its secretary, publishes a very helpful course of study in civics, in which history and theory are equally represented.

THE MEADVILLE PORTFOLIO for May, perhaps the last number, is bright and interesting, containing a word of encouragement to the devoted souls from Robert A. Woods, the Head of the Andover House, a letter from Oxford, by Prof. Carpenter, sketches of two deceased graduates of the school, T. H. Mumford and E. C. L. Browne, an account of the excellent mission work carried on by the students, and a word on a common dining hall, together with interesting notes on life at the school.

LITTLE JOURNEYS TO THE HOMES OF GOOD MEN AND GREAT for April is devoted to J. M. W. Turner. It is wholesome reading, as Mr. Hubbard's essays generally are. We cannot refrain from quoting the answer of the old artist who never went to church, to one who asked him what he thought of God: "God, God—what do I know of God, what does any one! He is our life—He is the All, but we need not fear Him—all we can do is to speak the truth and do our work. Tomorrow we go—where? I know not, but I am not afraid."

LITTELL'S LIVING AGE for May 11 is an interesting one for the political student. The first article is on "The Situation in Italy," and the third is on "The Political Situation in France." The former is taken from *Macmillan's Magazine* and is by C. B. Roylance-Kent; the latter is by Gabriel Monod and was first published in the *Contemporary Review*.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice. Any book mentioned, except foreign ones, may be obtained by our readers from Unity Publishing Co., 175 Dearborn St., Chicago, by forwarding price named below.

THE POWER OF SILENCE: An Interpretation of Life in its Relation to Health and Happiness. By Horatio W. Dresser. Boston: Geo. H. Ellis. 219 pp.; $1.50.

THE FINANCIAL SCHOOL AT FARMERVILLE. Reported by Cotton M. Barley. Chicago: The Currency Publishing House, 178 Michigan St. Paper, 124 pp.; 25 cents.

JIMMY BOY (Little Prudy's Children Series). By Sophie May. Boston: Lee & Shepard. 157 pp.; 75 cents.

THE STORY OF PATRIOTS' DAY: Lexington and Concord, April 19, 1775. With Poems brought out on the first observation of the anniversary holiday and the forms in which it was celebrated. By Geo. J. Varney. Boston: Lee & Shepard. 170 pp.; 60 cents.

DOCTOR GRAY'S QUEST. By Francis H. Underwood, LL.D. Boston: Lee & Shepard. 406 pp.; $1.75.

WHEELBARROW ON THE LABOR QUESTION. (The Religion of Science Library, No. 13.) Chicago: The Open Court Publishing Co. Paper, pp. 303; 35 cents.

THAT EURASIAN. By Aleph Bey. Chicago and New York: F. Tennyson Neely. $1.25. 399 pp.

A LITTLE SISTER TO THE WILDERNESS. By Lillian Bell. Chicago: Stone & Kimball. 267 pp.

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The management of the New England Conservatory of Music has arranged to entertain not less than five hundred delegates during the Christian Endeavor Convention, which will give an excellent opportunity not only for those entertained but for all others to become thoroughly acquainted with the magnificent equipment and situation of this great institution. The usual midsummer term of five weeks begins July 15th, immediately after the convention, and is especially designed for teachers and others who will be benefited by a limited period of instruction under able teachers.

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The Cotton States Exposition.

The senate of the Pennsylvania Legislature has concurred in the resolution that passed the House of Representatives, some days ago, creating a State Commission, to arrange for Pennsylvania's representation at the Cotton States and International Exposition, and the bill now goes to Governor Hastings for approval. There is little doubt that it will receive the governor's signature promptly.

Governor Thornton, of New Mexico, has appointed a commission, consisting of nine prominent gentlemen of that state, to represent New Mexico at the Cotton States and International Exposition.

Advices received from Gen. I. W. Avery, Foreign Commissioner of the Cotton States and International Exposition, are to the effect that President Diaz has appointed a commissioner for Mexico, to see to the collection, transportation and installation of the Mexican exhibit at Atlanta. The display will be very complete, and, in connection with the exhibit, will come the famous Mexican National Band, which created such a furore at the Cotton Exposition, at New Orleans, in 1884. There have been many so-called Mexican bands in the United States since that time, but the original Mexican band can only leave the country by permission of the authorities, being under military control. Gen. Avery writes that it will accompany the Mexican exhibit to Atlanta, where thousands of people will have opportunity to listen to the enchanting music of this famous organization.

The Department of Justice will make a small but interesting exhibit in the Government building at the Cotton States and International Exposition. It will include portraits of eminent men who have occupied positions as Attorney General of the United States from the time of Randolph, in 1789, up to the present year. Among these will be many distinguished men from the Southern States. Printed copies of Supreme Court Reports in historic cases, will be on exhibition. In the same department will be exhibited photographs of United States prisons. In this connection, the prisoners will be shown in various kinds of employment and discipline, together with souvenirs showing the ingenuity of men in solitary confinement. Among these will be such curious relics as keys whittled from broomsticks and used to unlock prison doors, saws made from dinner knives and used to cut through iron doors, and canes curiously wrought from polished woods and horn. The whole prison system will be illustrated in an interesting manner.

Hon. William B. Hornblower, of New York, has accepted the invitation of the Georgia Bar Association to deliver the annual address before that body in the Auditorium hall of the Cotton States and International Exposition on the 2d day of October.

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Announcements

The Fraternity of Liberal Religious Societies in Chicago.

All Souls Church, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

Church of the Messiah (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

Church of the Redeemer (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

Ethical Culture Society, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

Friends' Society, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

Independent Liberal Church, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. Congregation (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

Oak Park Unity Church (Universalist), R. F. Johonnot, Minister.

People's Church (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

Ryder Chapel (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

St. Paul's Church (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

Sinai Congregation (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

Stewart Avenue Universalist Church, Stewart avenue and 65th street. R. A. White, Minister.

Third Unitarian Church, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

Unity Church (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

Zion Congregation (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

The new edition of Balzac's novels, which Mr. George Saintsbury is editing for Macmillan & Co., is to make a beginning immediately with "The Wild Ass's Skin." This will be followed at monthly intervals by "The Chouans," "The Country Doctor," and "At the Cat and Racquet," each in one volume. The first volume will contain an etched portrait of Balzac, and a general introduction, in which the editor will deal with his subject biographically and critically, while each succeeding story will have a special introduction. The translation will be specially executed under Mr. Saintsbury's supervision.

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